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MEN

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Luther Leaguers Visit Seminary in Buenos Aires, Argentina

JANUARY, 1959

No Pro-Tem Priesthood!

HISTORY will finally decide, in its own leisurely and retrospective way, what has been the most significant development in the 20th century church. Meanwhile, from the middle of the century, the candidates to beat would seem to be the ecumenical movement and the rediscovery of the priesthood of all believers. It may even turn out that these two will finish in a tie, and then be discovered to be bound together from the start—Siamese twins, each able to go only as far or as fast as the other.

But if this is to happen, something is going to have to be done about the official "layman's movement" in this country. To say it as plainly as possible, the priesthood of all believers is going to have to be saved from some of the church's hugely successful men's organizations.

For when the church asserts the priesthood of all believers it claims every man for the service of the Word. It charges every man with the proclamation by lip and life of the good news told us. It abolishes ultimate distinctions between pulpit and pew, between donors and recipients, between front men and silent partners. If all men are priests then every vocational distinction within the church is only functional, instrumental, and at the level that really counts all Christians are ordained to a common ministry to the common life.

We **all** bear God's judgment, we **all** live on God's promise. Under God's critique, we are critical. Forgiven, we forgive. Reconciled, we pursue the alienated that we may live in love at last. This is the priesthood of all believers: every Christian, whoever or wherever he is, held to one standard of life and of knowledge, relating God's serious, gracious will to the world. And that is exactly what most of our laymen's organizations are not yet doing.

There are notable, splendid exceptions, but by and large the great denominational "men's groups" underline instead of erase the invalid old distinctions within the church. They **do** very little except eat and listen to popular moralizers mouth the after-dinner obvious. Because the sternness of God's dissatisfaction would put a rude strain on both digestion and "fellowship," speakers are radiantly truistic, valiantly unexcetionable, **positively**. The fellowship itself is generally of like-minded men who like to be together; when they do suffer association with anyone they wonder about, it is not in the offices, schools, neighborhoods (pronounced "real estate") where all believers have their real priesthood but safely in the church on a special occasion, when they can think of themselves as pro tem priests.

And when the men want to do something really Christian, they usually try to give the minister a hand—father's little helpers—so suggesting that the clergy is, after all, the real priesthood and the way for the laity to get in on the act is to make like a minister, to be cutrate reverends.

Worst of all, this strange priesthood has so far been loath even to begin the hard work that any serious priesthood takes for granted as prerequisite to its efficiency. Study is eschewed. Apprenticeship is rejected. What little educational attempts have been made always degenerate into the transmission of homiletical simplicities from ministers (obviously still the "real" priest) to laymen (playing for the moment, but not for keeps, at being priest). Everything has to be made easy for these students who won't study, who won't work. Mere trivia, which is so handy, takes the place of truth, which never is. And the older men keep up their pathetic make-believe. And the younger men, who might make this priesthood really move, won't touch the tedious reality with a ten-foot pole.

Who shall ordain the profesional laymen to their Christian priesthood? Who shall install them in their parish beyond the parishes? Who shall stir them to begin to get ready for the hard ministry where they are?

(This editorial has been reprinted with permission from **The Christian Century** November 5, 1958.

LUTHERAN MEN

The Magazine for Church Men

olume 40 **January, 1959** **Number 1**

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Cover Photo

South American Luther Leaguers pay a visit to the new joint Lutheran Seminary at e C. Paz, which is 20 miles from Buenos Aires, Argentina. The first class of six stu- nts was graduated from the seminary last month. During the term 18 students were olled in the four classes, representing the following Lutheran churches: Argentina (IELU), La Plata Synod (Argentina), 3; Colombia, 2; Chile, 2; Danish (Argentina), 1; Swedish gentina), 1, and Venezuela, 1. The dean of the seminary is the Rev. Bela Lesko, D.D. e president of the United Evanglical Lutheran Church is the Rev. Jonas Villaverde, a duate of Hamma Divinity School, Springfield, Ohio.

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Evangelism Mission in Argentina

BY HERMAN L. GILBERT

Pastor E. Dale Click (right) suggests plans for continuing evangelism in Argentina, with Missionary N. Earl Townsend acting as interpreter.

The Harvest

The Rev. S. V. Daugherty was the first Lutheran missionary pastor from North America to sow the seeds of the gospel in Argentina. After fifty years of sowing and cultivating by missionaries and Argentines, there are many evidences of a fruitful harvest of souls within the United Evangelical Lutheran Church.

Signs of the harvest, present and future, were much in evidence last September and October when the first church-wide Lutheran Evangelism Mission was conducted throughout the UELC. The Rev. E. Dale Click, then staff secretary of the Board of Social Missions, had been sent by the Board of Foreign Missions, ULCA, for this new venture. Pastor Click worked closely with the newly appoisted director of evangelism and publicty within the UELC, the Rev. N. Earl Townsend.

Pastor Gilbert is secretary for promotion of the ULCA Board of Foreign Missions.

Public Relations

Their first major assignment was to translate and print all materials into the Spanish language. Spanish was the language used throughout the Mission even though there are congregations also in which German, Hungarian, Estonian, Slovakian and Latvian are spoken. Communication was one of the big problems in all phases of the Mission program.

Public relations in a nominally Roman Catholic country like Argentina can be exciting. To the surprise of everyone the Evangelism Mission opened a new door of communication which had been closed up to this time. Actually it was the story about the Lutheran church in Argentina that became news.

Breaking Communication Barrier

Pastor Click reports on this phase of the planning:

"The church had never really been able to break into the news. Contrary to former concepts held, press and radio representatives responded. Mario Yutvis, one of our Lutheran University students, was instrumental in breaking the communication barrier, and was a great aid to us in public relations throughout the Mission.

"Direct approach to newspaper, radio, and television stations was frowned upon. They prefer to deal with an agent. After several attempts, we found an agent who wielded the influence we required.

"A press conference in a downtown hotel was arranged. It was costly (about $100) but infinitely worth while. The main newspapermen were in attendance. When I began to explain the nature and purpose of the Lutheran Evangelism Mission, it soon became evident this was not the approach. They wanted to know about the Lutheran church in Argentina. Therefore, the Mission served to open the door that the story of Lutheranism in that land could be told.

"As a result, many stories appeared in the newspapers about our church and about the Mission. Radio stations accepted paid spot announcements and voluntarily relayed information on news broadcasts. Unfortunately, our bid for two 20-second telecasts did not materialize, nor did promises of televising certain events of the Mission. We had our suspicions about Roman Catholic influence, which may have finally caught up with the momentum of the public relations phase of the Mission. Since

Children in white uniforms are homeward bound from a Lutheran primary school in Buenos Aires, Argentina.
—Photo by Leon V. Kofod

there is only one television channel, we were neither surprised nor dismayed.

"The members' interests were heightened because of the newspaper articles and radio broadcasts. Whenever I walked into a Mission service, people recognized me and expected me to say a few words. More than anything, it gave them a new confidence in themselves and a greater respect for the work they were engaged in.

Problems

"The Buenos Aires churches were, much to their surprise, above average in evening attendance. Since most people work until 7 or 8 p.m., pastors and people had doubts about five evening services in a row. One church which had eliminated two services in the schedule (and we were unaware of it until the last minute), quickly scheduled them and enjoyed added success. All of

(continued on page 28)

The Topic for February

An Inter-Lutheran Topic

Edited by the Rev. Ralph R. Hellerich

When Am I Good?

BY GEORGE F. HALL

Suggestions for the Leader

If this topic is to be meaningful for your men, it will require some pre-session activity on your part. Careful preparation will make the proceedings run more smoothly, and will considerably lessen your burden during the presentation itself.

The purpose of the session is to study the twelfth and thirteenth chapters of Romans. Your first task is an arithmetical one. Estimate the number of men you expect to be present at the meeting, and divide by six. The resulting answer is the number of groups of six men you expect to have at the meeting. If the answer is one, then this group will study the entire passage. If the answer is two, then you could give one group the twelfth chapter for study, and the other group the thirteenth. If your answer is four, you may want to divide these two chapters among the groups as follows: (1) Romans 12:1-8, (2) Romans 12:9-21, (3) Romans 13:1-7, and (4) Romans 13:8-14. If your answer is more than four, don't subdivide the passages any further, but rather have more than one group study the same passage.

It would also be helpful if you had a mimeographed copy (with wide margins) of each of these passages available for all of the men. This will at least assure that each of the men is using the same translation. A great deal of latitude is offered on this point. You may want to use the King James version, or the Revised Standard version, or some other modern translation. Wide margins will allow ample space for marking comments alongside each verse. The first page might also list the desired markings (named above) with the meaning of each. With these materials, and a pencil for each man, you are ready to begin.

After a brief devotional period begin the presentation with an announcement of the topic and a brief statement of the method to be followed. There is no need to go into detail at this point. Then present an opening statement on the authorship and content of the book of Romans. Some suggested ideas are listed below; a fuller treatment can be found in any reliable Bible commentary. After this introductory statement, pass out the material

you have prepared, and tell your men in detail the method you are going to use. If your men are unacquainted with the Vasteraas method, this would be an opportune time to tell them about it. When this has been done, divide the men into groups of six, and assign specific passages and circle leaders to each group. Before having them assemble in their individual groups, read aloud the first eight verses of the twelfth chapter of Romans. At this point your responsibility is ended until the time for summary arrives.

The necessary number of circle leaders should be chosen and briefed before the meeting. The first ten to twenty minutes of group existence will be given over to a silent reading of the passage by each man in the group, as well as the appropriate marking of each verse. When the group seems finished with this task, the circle leader takes over. There could be then a verse by verse study of the passage, with each man sharing his markings with the entire group. *The circle leader is to talk as little as he can;* other members of the group are to share their experiences and understanding with one another. Where one man has placed a question mark, another man may have placed a candle. This latter individual can then attempt to explain the verse to the man who does not understand it. Quiet moments during the discussion need not be immediately interrupted; allow the Holy Spirit time to do his work. When the discussion lags for too long a period of time, have the circle leader refer to the questions appearing at the end of the topic.

After allowing ample time for group discussion, have all the men

(continued on page 26)

The Vasteraas Method

In asking writers to prepare materials for these Brotherhood topics, we suggest that they may have the utmost freedom in the method and length of their presentation. Dr. George Hall took us literally at our word, and submitted a topic based on the Vasteraas method of Bible study. Since we had no previous experience with this method, it was necessary to do a little research. Let me share some of this information with you; perhaps you are as little acquainted with it as I was.

This method of Bible study receives its name from a diocese in Sweden where the method was first developed by a rural pastor. It is also known as the "Candle, Arrow, and Question Mark" method. The purpose of the pastor who developed the system was simple; he wanted to help his shy parishioners share their personal discoveries from their Bible studies.

As the selected text is read, each individual is to place one of four marks alongside each verse of the passage. A candle (i) is used to indicate a verse which has provided a new insight into truth for the reader. An arrow (→) indicates a verse that strikes home to the heart or conscience of the individual reader. A question mark (?) is used for each verse where the meaning is not quite clear. A double candle (ii) marks the reader's choice of a memory verse from the entire passage under study. After each individual has had an opportunity to read and mark a selected passage, then the findings are shared with the other members of the group.

Specific instructions for the use of this method in connection with this topic are given below.

The Editor

Author

The Rev. Dr. George F. Hall is the Senior Pastor of the Arlington Hills Lutheran Church, St. Paul, Minnesota.

Topic Aims

1. To assist the men to understand the Lutheran point of view concerning Christian ethics.

2. To encourage the men to respond to the redemptive activity of God and to judge their lives in the light of "agape."

News and Views from Headquarters

Howard L. Logan, Executive Secretary
231 Madison Ave.. New York 16, N. Y.

Merger Talks

The first meeting concerning auxiliaries in the *new* church was held in Minneapolis recently. The Joint Commission of Lutheran Unity has a sub-committee on auxiliaries, Sam Edwins of the Augustana Lutheran Church acting as the chairman. Dr. Clemons Ziedler of the Northwestern Theological Seminary at Minneapolis is the ULC member of the sub-committee. The three auxiliaries of the ULC were represented by their executive secretaries, who were called to the meetings as consultants for the committee.

Each of the three auxiliary representatives met with similar representatives from the Augustana, Suomi and American Evangelical Lutheran Churches. The men and women in each group met separately and then with the sub-committee. While there were many similarities evident it was apparent that changes in the *new* church would be desirable. The sharpest differences appeared in the youth work.

The JCLU determine for us the kind of auxiliaries we shall have in the new church. We appreciate, however, the opportunity we have had to discuss with the sub-committee some of the ideas of those working the various fields. You shall be hearing more about this matter in the coming months.

Men's Interest Aroused

We recently heard about a man who was very enthusaistic about men's work in his denomination. On his first visit to one of the churches of his group he found only one man regularly attending worship. Eventually he organized a group and in a short time there were 31 men attending. This can and does happen when men are concerned.

Jamboree Film

We understand that the Bell Telephone Company has just released a film on the 1957 Boy Scout Jamboree entitled JAMBOREE 3-7100.. Contact your Boy Scout council office to arrange for showings. Have you heard about the NEW Explorer's program? If not, contact your council, too, on this!

Thriving Group

One of the reports we receive comes from the Brotherhood of the American Lutheran Crurch. This men's group is currently without an executive secretary and yet the work goes forward under devoted volun

teer leadership. This group reports a membership in excess of 28,000 in a church less than half the size of the ULC. A total of 67 congregational units are reported as new or reinstated in the first nine months of 1958. A total of 1085 units is listed. One of the fine projects of this auxiliary is their Men for the Ministry Conferences.

Children's Stewardship

Is your men's group looking for a worth-while project? How about sponsoring a subscription to the children's stewardship paper, LET'S GO. Here is an excellent way to start children in correct stewardship practices. Ten dollars a year would provide the paper for 100 children for ten issues. This paper is aimed at the children and would be an excellent investment on the part of men in the future of their children and the congregations. Write to the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pa. about this matter.

Ministers' Finances

A recent survey by a Minneapolis insurance company brought response from 1400 Protestant ministers. The average minister is forty years old, married and has 1.88 children. Salaries between $3000 and $5000 were reported by 52%. 28% were paid from $5000 to $7000 and only four tenths of one per cent received more than $10,000. Another survey conducted by the NCCCUSA indicated that the average minister works 60-80 hours per week, with an average salary of $4432, and of the group questioned two-thirds were in debt.

2000 New Churches Yearly

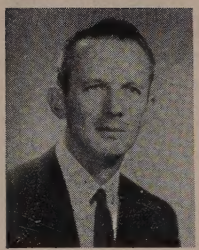
The director of the Department of the Urban Church, NCCCUSA, reports that at least 2000 new Protestant churches must be built every year to care for the growing American population. Denominations are faced with an investment of at least $500 million in church construction and $75 million in program and staff in the coming years, the report continues. The latest figures on church membership list more than 104 million members in all religions in the U. S. Protestants are largest with more than 59 million; Roman Catholics come next with 35 million; 5.5 million Jewish and 2.5 million Eastern Orthodox are counted.

Change in "Lutheran Men"

In February, 1959, we shall change the format and size of LUTHERAN MEN. We shall also add a separate cover which will provide four additional pages of material.

Deductible Personal Expense

Did you spend more money than was voted for you to attend a church convention r American Legion convention as a delegate of your local group? Such unreimbursed expenses, he Revenue Service now says, can be deducted from income taxes as a charitable contribution. he service had formerly insisted such out-of-pocket outlays were non-deductible personal xpenses. —Wall Street Journal



MAN TO MAN

BY LAWRENCE M. REESE

Education's Third Stage

Every now and then it is fun to reflect on what we learn, how we learn, and why we learn. It is evident all of life is an educational process. We are learning all the time.

It is rather elementary to observe that there are at least three stages of learning: there are some thing we *must* learn, some things we *should* learn and some things we *enjoy* learning.

To pass a test to drive an automobile, there are certain skills we must have and a set of questions we must be able to answer. We have little choice about the matter. There are skills we must have for our work, otherwise we could be replaced. All of us can remember the things that we had to learn while we were students in order to meet the requirements of the school. And the list of "musts" can be lengthened indefinitely.

In the second place, there are certain things we should learn. We should learn basic rules of health. We should know how to invest our time, energy asd money wisely. We should know how to get along with our fellow man. We should also be able to make a choice of values and experiences. In a wonder world suc as ours, our success and happine could be largely dependent upo making the right choices. The abili to make these choices is somethin we should learn.

A hermit does not have to g along with other people. Yet it obvious there can't be many happ hermits. We should be courteous we drive along the highway. It quite obvious some have not learne this; sometimes this leads to an u fortunate accident or untimely deat

Beyond the things we must lea and should learn, there is an ar of pure freedom. This is the ar of learning which is sheer joy. T man who formerly wrote this colum took a course in Spanish for t personal pleasure of learning anoth language. A friend in a nearby o fice is now an amateur radio repai man simply because he wanted know the answer to the questio "What makes a radio tick." An a ing uncle has practically memoriz the scores of well-known operas cause years ago opera aroused curiosity. A Sunday school teach has outlined the entire Bible for personal reference guide for t pleasure of knowing his Bible bett

It is obvious that God intended that we keep learning as long as we live. Watch the first grader as he recognizes words on billboards, in books. A new world is open to him through the medium of reading. Listen to the youngster playing his first tune on the piano. He can assemble notes—notes that sound like more than finger exercises. Notice the keen concentration of the lad who is building his rocket ship. What joy and satisfaction these people possess.

The Two C's

Within the third stage of learning—the joy of learning two words seem to crop up over and over again: *curiosity* and *challenge*. Regardless of our position in life, there are probably thousands of things which make us curious. New inventions puzzle us. New sounds give pleasure to our ears as we listen to hi-fi or stereo. New "schools" of art appear in the pages of popular magazines. New foods appear to tempt us. New programs are advertised in church and community. Our curiosity gets the better of us and we want to learn more about these new things which are constantly set before us.

Beyond curiosity lies an even greater joy: *challenge*. As small boys, tall trees or resilient diving boards challenged us. Satisfaction came only when the trees were climbed and the boards tried. Later on, we were challenged by geometry, Greek, or organic chemistry. We may have wondered in the beginning whether or not we were equal to the challenge. But the very "dare" of the challenge lured us on to new experience.

Christianity presents an unusual curiosity and challenge because it probes beyond knowledge, into the realm of faith. We are more eager about depth experiences in prayer, about the presence and power of the Holy Spirit in our lives, about God's will for us on earth and his gift of eternal life.

Man to man, there are times when ULCM meetings or church school classes suggest that people are not eager to learn. Recently a ULCM president said that future meetings of the group include: a movie describing the refining process of crude oil, a nature exhibit from the state's department of forestry and a speech on the raising of orchids in North America.

Obviously the above topics *could* arouse curiosity. They might even present some challenge. But what are these compared to the vital subjects of Christian faith and life. Why not plan discussions for your ULCM groups that come to grips with our deepest concerns—our relationship to God and our fellow men. Men of the church need to develop convictions personally and in groups at the church—deep Christian convictions which arm them for strong witnessing in today's world.

A new year is a good time to make certain resolutions about programs in your group — programs which arouse curiosity and challenge. Then, at the end of the year, men will have the satisfaction of spiritual enrichment and the joy of achievement.

Scouting in the ULCA

By Dr. George A. Eichler

Director of Scouting
Aubrey Mauney, Kings Mountain, N. C.

Handicapped Scouts

Scouting is for handicapped boys too. Scouting is for all boys. This is not only a theory or a slogan. It's a fact, even though we sometimes forget it. This is evident when we look at the physical requirements for camp. It is right that we should place emphasis upon physical perfection but we must also remember that not all boys are physically perfect. There is much emphasis today upon rehabilitation, especially of adults, and employers are urged to hire handicapped persons who are well qualified to perform certain jobs. Scouting can perform a valuable service by extending its program to handicapped boys. The church should be an ideal sponsor for scouting with the handicapped.

For boys with slight handicaps scouting as regularly carried on in troops can be used. For boys with major handicaps special troops have to be organized, one or more for a community or district as required. Scouting is a flexible program and nowhere is this better demonstrated than when it is applied to handicapped boys. It would do a regular troop of scouts a lot of good to have a handicapped boy among them, for he could many times provide inspiration for others to do their best instead of merely loafing along. It would also provide an opportunity for scouts to help others not so fortunate as themselves.

The following steps should be taken to get this matter of scouting for handicapped boys under way!

1. A survey of handicapped boys should first be made to determine the number, types of handicaps ages, etc.

2. A sponsor should be found The sponsor should understand that certain accommodations are required for handicapped scouts that are not necessary for regular scouts. Some of these are a meeting place on the ground floor, no stairways, easy access, wide doorways, readily accessible washroom and toilet facilities large storage cabinets. The sponsor must also remember that these boys must be transported to and from their homes if parents cannot do this.

3. Proper leaders should be secured. This is very important. It is difficult enough to secure good leaders for regular troops and more difficult to secure leaders for handicapped scouts. More leaders will be

required also, for some leaders will work only with certain boys.

4. Visit boys in their homes with parents present to determine if boys can be accepted and if parents will cooperate. Do not accept a boy that you are not prepared to handle satisfactorily.

Handicapped boys need scouting more than physically perfect boys. They are frequently confined to their homes although schools now are beginning to take care of them through special classes. A sense of belonging to a world-wide organization of boys will be good for these boys. Scouting will bring an interest into their life that will make them feel more normal since they are doing the same kind of activities which other boys all over the world are doing. They get a feeling that they are helping. This is a good therapy. Parents usually are grateful for this new found interest in their boys and are willing to cooperate.

It's very rewarding work — this matter of helping a boy to develop his personality to the full in spite of his handicaps.

A Lutheran First

The famous words, "First in war, first in peace, first in the hearts of his countrymen," were first spoken in Zion Lutheran Church, Philadelphia, on Dec. 26, 1799, on the occasion of the official memorial service at the death of George Washington, held for the members of Congress. They were spoken by Major General Harry Lee.

Display at Boy Scouts See and Do Day Event

This photo shows W. N. Weikel at one of the many booths displaying all phases of scouting at a See and Do Day held by the Philadelphia (Pa.) Council at the Breyer Training Area last fall. Mr. Weikel's booth displayed all the Protestant awards. Over 500 scouts and leaders were present.

On May 5 and 6 a "Scouting in Action" event will take place in the armory at 22nd St. and Lancaster Ave., Philadelphia. Several years ago a similar affair was held in the armory on Broad St.

The large posters shown in the photo are available at the local scout office in Philadelphia. Mr. Weikel would appreciate receiving ideas or suggestions for displays. His address is 2600 W. Somerset St., Philadelphia 32, Pa.

Directory of State/Synodical ULCM Units, as of Dec. 1, 1958

President	Secretary	Treasurer
Canada		
Howard Herter 18 Ezra Ave. Waterloo, Ont., Canada	Earl Stieler 532 Park St. Kitchener, Ont., Canada	Elton Wilker Route 6 Woodstock, Ont., Canada
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Claude Greiner 43 S. Railroad St. Hummelstown, Pa.	W. Ray Clawser Campbelltown, Pa.	Donald V. Frutinger 1903 Princeton Ave. Camp Hill, Pa.
Central States		
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Minnesota		
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New Jersey		
Eugene H. Kelchner 4703 Sherwood Terrace Merchantville 8, N. J.	Roscoe V. Roos 262 Alexander St. Princeton, N. J.	Charles Stockfish 441 Churchill Rd. W. Englewood, N. J.

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113 Dake Ave.	4 Dennison St.	102 Wooster St.
Rochester 17, N. Y.	White Plains, N. Y.	New Britain, Conn.

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Sanford, N. C.	Box 886	710 Lee St., S.
	Salisbury, N. C.	Gastonia, N. C.

Ohio

Don Scott	Eugene Reuhle	Herman Bernhard
710 Lexington Ave.	847 Hurd Ave.	14518 Roxboro
Mansfield, Ohio	Findlay, Ohio	Cleveland 11, Ohio

Pacific

Carroll Dick	Vergil Mason	Lloyd Vahsholtz
1308 S. Fifth St.	1580 Market St.	P. O. Box 948
Kelso, Wash.	Salem, Oregon	Washougel, Wash.

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West Reading, Pa.	Port Carbon, Pa.	Chester, Pa.

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Beaver, Pa.	Pittsburgh 18, Pa.	Monongahela, Pa.

Rocky Mountain

Larry Burkey	Dr. Paul Hultquist	Leroy Harpedahl
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Howard A. Nilson	Robert L. Gobble	Otho L. Shealy
1036 Brandon Ave.	602 Fleetwood Circle	Leesville, S. C.
Columbia, S. C.	Spartanburg, S. C.	

Texas-Louisiana

Warren Ideus	D. F. Peyton	E. C. Vogt
1101 McArthur	2804 Bluebonnet Dr.	113 S. Liberty
Victoria, Tex.	Victoria, Tex.	Victoria, Tex.

Virginia

Donald C. Kull	Onni E. Kangas	Henry R. Campbell
1104 Bearden Dr.	913 Shamrock St.	Route 2
Knoxville, Tenn.	Knoxville, Tenn.	Timberville, Va.

Wartburg

Arthur R. Hertel	Ralph Moe	Rudy Jacobson
4058 W. Warwick Ave.	286 N. Greenview	4116 W. West End Ave.
Chicago 41, Ill.	Mondelein, Ill.	Chicago 24, Ill.

West Virginia

Fred Hegmann	Robert L. Myers	Ralph E. Porter
612 S. Front	Parkview Lane	2626 Harwood Dr.
Wheeling, W. Va.	Wheeling, W. Va.	Charleston, W. Va.

Western Canada

Carl A. Hennig	Alex Ropchan	Alex Ropchan
9737 143rd St.	10706 105th St.	10706 105th St.
Edmonton, Alta., Canada	Edmonton, Alta., Canada	Edmonton, Alta., Canada

Wisconsin

Robert Keown	George McRoberts	Walter Dern
241 W. Page St.	1235 Hawthorn Park Dr.	2114 David Ave.
Elkhorn, Wisc.	Janesville, Wisc.	Sheboygan, Wisc.

Missionary Work Through Reading Materials

BY JULIUS F. E. NICKELSBURG

How well are Lutheran authors and books containing Lutheran history, doctrine, teachings and information represented on the shelves of our public libraries and reading rooms? That is an important question in our age and time.

God has richly blessed the growth of our churches, schools and welfare institutions. The Lutheran Hour, largest religious radio program, and the television broadcast, "This Is The Life," bring the messages of our Lutheran Church into millions of homes from coast to coast. The American public is being made acquainted as never before with a church body which is third in size of the Protestant groups in the United States.

The successful film "Martin Luther" was seen by thousands of persons in all walks of life. Some wanted to know more about Martin Luther, read about the Reformation, and study the claims of this Augustinian monk. They went to the nearest public library and did not find many books on Luther's theology. Some libraries had to put the books about Luther on the waiting list.

In the larger cities the public library is more than an institution that houses and loans books; it attempts educational work and acts like a public information bureau. Have you ever been in a library between 3 and 4 o'clock in the afternoon when it was crowded with high-school pupils seeking help in the preparation of essays or special lessons?

During my more than 40-year connection with the American Lutheran Publicity Bureau, I have time and time again received inquires from librarians for the suggestion of suitable books on religious subjects. My files have a copy of a letter dated July 10, 1922, part of which reads:

"I called at my local public library to investigate what religious books and periodicals were available in the reading room. I found two Catholic, one Baptist, two interdenominational publications, and two copies of *The Christian Science Monitor*. Our Lutheran Church was not represented."

Is the situation any better today than it was in 1922?

Warren G. Harding, when president of the United States, wrote this to me in a letter dated March 20, 1922:

"I am going to be very frank and say that until your letter came to me I do not recall ever having learned of the Lutheran migration to the Mississippi Valley in 1838. You tell me that this company, inspired by the desire to locate in a country where they could worship in accordance with the dictates of their own consciences, set out in five vessels determined to establish a colony of their own in the United States. . . It merely chances that the Lutheran migration had not been called to my attention, and I doubt if it is as generally known as it deserves to be.

The letter also suggested that the book *Zion on the Mississippi* by Walter G. Forster be placed in public libraries.

The late Pastor Paul Lindemann stated in an editorial in a Lutheran publication that "the placement of sound literature on library shelves, particularly in the reference department, is a constructive piece of missionary work."

The Rev. Adolf F. Meyer and Mr. H. Pepper, an active member of Our Savior Lutheran Church, Brooklyn, N. Y., acting as a Committee on Public Libraries, stated this in a report published in the *American Lutheran* in 1930:

"Go to your local library and examine the books on the shelves and the index cards. Note the titles lacking, engage in a conversation with the librarian, and should he give you the cold shoulder, don't give up. Enlist the interest of the members of the church council, the ladies' aid, the young people's society, the mission society, and the men's club for your project—*A Representative Lutheran Shelf in Every Public Library.*"

Dr. Stanley I. Stuber, in his book *Public Relations Manual for Churches,* wrote:

"If we expect to mold public opinion, we must do it by using the very instruments with which the mass of the people are familiar, the press and the public library. It is useless to try to reach those who need the gospel the most by confining it within our local churches. Now is the time to release the gospel from its boundaries and to present it anew on a world-wide sounding board."

In 1930 the Lutheran Church celebrated the 400th anniversary of the Augsburg Confession. President Herbert Hoover furnished the *American Lutheran* of November 1930 with a message for its cover display. The Rev. Father John J. Burke, general secretary of the National Catholic Welfare Conference, challenged Mr. Hoover's historically accurate statements on the principle of the separation of church and state.

As the wires of the Associated Press, United Press, and other news agencies carried Father Burke'samazing statement, editors everywhere turned to the books of history, especially those of the Protestant Reformation period, and books on Martin Luther. I received a telephone call from an editor of one of the Hearst newspapers which was a complaint that the books he needed at once for an editorial in the next day's paper were not in the local library. Perhaps this editor's problem was duplicated in many other newspaper offices, and a good opportunity for national American Lutheranism publicity was lost.

Look, in its April 1 issue of this year, gave 11 pages of text, 20 illustrations to the story of "The Lutherans in America." Such publicity, read by millions, prompts the desire to know more of our church and our history. Reading material—books, pamphlets, and periodicals—is one of our missionary activities which we neglect when our public libraries and reading rooms are not on our public relations mailing list.

Honorary Life Membership

BY PHARES G. BEER

A Thousand Honorary Life Members

When it was reported to the executive committee of the United Lutheran Church Men at their recent meeting at Dayton, Ohio, on October 7 that the one-thousandth Honorary Life Membership was about to be given, the committee instructed me to give special recognition to the person to whom this membership was given.

This one-thousandth membership was presented to David Gaither Seabock, aged 62, a driver for the Overnite Transportation Company for six years. He is the son of David E. and Sarah E. Seabock, who were charter members of Mt. Olive Church, Hickory, N. C. He has been a member of Mt. Olive Church and Sunday school all his life. Active in the Brotherhood, Sunday school, church council and property committee for many years, he has served as sexton and caretaker of the church property for more than ten years without any compensation whatever.

Mr. Seabock was selected for this honor on account of his faithfulness, service to the church, Christian Stewardship and love for his church. We thank Weyburn H. Seabock, secretary of the Mt. Olive Brotherhood, for this information.

Some people talk and act as if the president, the editor of The *Lutheran,* the executive board, or a convention of the church were the United Lutheran Church in America. Nose of these are the church. The United Lutheran Church in America is the 2,325,352 baptized members of the church. Individuals and groups may speak for the church, but only as they present the views of those whom they represent are they really speaking for the church. We need always to be cautious when individuals speak for a church body or interdenominational groups and ask ourselves how far do they represent the views of the people for whom they profess to speak. There are many glib but questionable statements made by such speakers.

Here we presented a typical biography of one of our more than two million members of our United Lutheran Church in America which is illustrative of our membership. No favoritism was shown in the selection; it was a pure mathematical chance.

Below is a list of all the Honorary Life Memberships granted since October 1, given by synods:

Central Pennsylvania
Jacob E. Rudisill, D.D.

Florida
Arthur V. Bostrom

Georgia-Alabama
Gilbert H. Appler
Phil R. Hugel
Sgt. Albert L. Fox

Maryland
Dr. Luther Kenneth Leatherman

Michigan
F. Richard Brookins
A. Robert Fell
Arnold Hartz

New York and New England
Schmoyer, Arthur H., D.D.
Rev. Francis K. Wagschal

North Carolina
David G. Seabock
Rev. Floyd C. Trexler
M. F. Kaelke

Ohio
Mrs. Fred C. Wiegman

Pennsylvania Ministerium
Edward S. Klopp

Pittsburgh
Rev. Norman E. Kieffer

South Carolina
James M. Eleazer
John H. Weber
Fletcher A. Rice, Sr.
Homer Chapman Addy
Thomas Monroe Bickley
Rev. Charles B. Dawkins
David E. Frye

Texas-Louisiana
Martin Gebert

There were 25 Honorary Life emberships given in October and November, 23 in August and September, and 22 in May, June and July, or a total of 70 so far this year.

The total cash receipts from Honorary Life Membership is $10,220 and from In Memoriams $2,080, or a total of $12,300. The materials for the King's Men program and other evangelism literature have been purchased with these funds.

The eighth annual report of the chairman of the committee concluded with these words: "The chairman of the committee thanks the secretary of the committee, the other members of the committee, the executive secretary of the United Lutheran Church Men and his office staff, the treasurers, Honorary Life and In Memoriam secretaries and directors of all synodical, conference or district and local organizations for their personal sacrifices and excellent cooperation. We also sincerely thank all persons and groups who memorialized their leaders, friends and relatives and all those who honored someone with an Honorary Life Membership."

"In Memoriam" Presentation

Director Leo F. Schwerin of the Board of Stewardship and Congregational Life, Ohio Synod, is shown presenting to Mrs. Fred C. Wiegman a United Lutheran Church Men "In Memoriam" honoring her husband, former president of the Ohio Synod, who was killed in an auto accident. The "In Memoriam," presentel by the ULCM of Ohio, says:

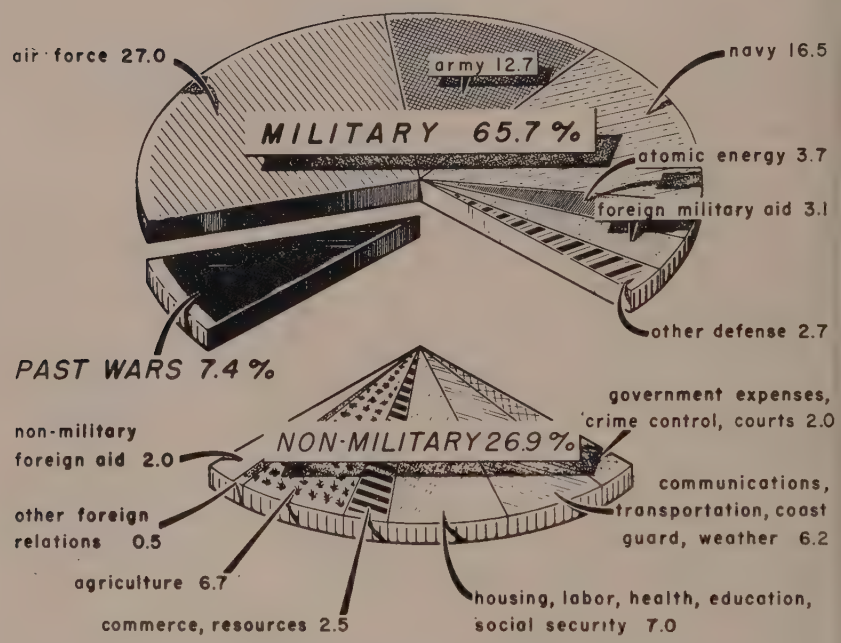
"Dr. Fred C. Wiegman, a faithful minister of Jesus Christ, whom he followed with exemplary devotion and faithfulness; whose fruitful ministry as preacher, pastor, educator, administrator, churchman and as an effective witness for his Lord and Master, contributed greatly to the leadership of the brotherhood of men both at home and abroad and to the guidance of the United Lutheran Church Men of Ohio during its early period of organization."

MONEY VOTED BY CONGRESS IN 1958

Fiscal year ending June 30, 1959 & supplemental appr. fiscal '58

total $72.7 billion*

CHARTED BY PERCENT



* This figure excludes $8 billion permanent appropriations on which itemization is not readily available.

War-Defense Gets 73 Per Cent of Federal Taxes

This chart showing appropriations voted by Congress in 1958 reveals that more tha 73 cents out of every dollar Americans pay in Federal taxes goes for the cost of nationa defense or for past wars. According to the analysis, prepared by the Friends (Quakers Committee on National Legislation, only 26.9 cents of the tax dollar goes for peacefu purposes, including 2 cents for non-military foreign aid. Less than 25 cents of every to dollar supports all remaining non-military activities of the Federal government.

—Religious News Service Phot

NORTH EAST WEST SOUTH

of Men and Their Activities

North Carolina

The North Carolina Synod ULCM met during November in Hickory, vith 400 attending the convention banquet, at which ULCF Director Chester Myrom spoke. The convention heard the annual reports of the officers nd the committee chairmen. The report of the Home Mission Loan and Gift Fund was vividly presented with the help of pastors whose congre- ations had received either a loan or a gift from the fund. It was reported hat the total of the fund was rapidly approaching the one-half million ollar mark.

Conference News

The fall rally of the Southwest Conference ULCM of the Central tates Synod met at Lynn, Kansas, ecently. Speakers were the Rev. ester M. Utz, member of the ULCM xecutive committee, who recently ccepted a call to a parish in this ynod; and Marvin Barnett, Omaha, resident of the synodical ULCM.

A new Hudson Conference of the lew York and New England Synod as organized at Rhinebeck, N. Y. rovisional officers were elected, and he synodical ULCM leaders attend- d the organization meeting.

Joint Meeting in Connecticut

A Joint meeting of the ULCW and LCM was planned for the Christmas eason in St. Paul's, Byram, Conn. n the fall this group held a father- on-daughter dinner. Movies provid- d by the American Bible Society eatured the November meeting.

Scouting

A report from the National Lutheran Committee on Scouting indicates that almost $10,000 was contributed for salaries for Lutheran chaplains for the 1959 scout camps. Almost 28,000 boys were served by the 22 chaplains, most of whom were seminary students. The report of October 19 from this committee shows that 25,000 boys have applied for the Pro Deo et Patria Award. Of that number, many are still working on the award, and almost 5,500 have achieved the award, and of this number 2,117 are members of the ULCA.

Executive Committee Meeting

The executive committee of the Ministerium of Pennsylvania ULCM

PLAN NOW . . .

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CONVENTION

of

United Lutheran Church Men

to be held at

South Bend, Indiana

October 12 - 14, 1959

for details write

UNITED LUTHERAN CHURCH MEN

231 Madison Avenue New York 16, N. Y.

met in Bethlehem on December 6. President Richard Snell presided. Work was begun on the revision of the constitution.

The executive committee of the New York and New England Synod ULCM met at Amsterdam, with President Earl Freese presiding. Plans were laid for the 1959 synodical UL CM convention. The date has been set for May 16. Conference units are urged to meet prior to that date.

Rochester, N. Y., Men's Group Visits Electric Plant

The opening of the 1958-1959 season for the ULCM of the Church of the Reformation, Rochester, N. Y., was highlighted by a visit in September to the Rochester Gas and Electric Corporation's Station 7 on the shore of Lake Ontario. The company was host to 43 men, who were served a meal in the dining hall of the plant and were addressed by several members of the technical staff.

The group's project in Octob was a visitation by active membe to the inactive, to arouse their i terest in the work of the church.

The men of this auxiliary fe honored that their former pasto Dr. Alfred Beck, is the new pres dent of the New York and Ne England Synod.

—Clifton Field

Baptist Men

The American Baptist Men a leading the denomination in esta lishing their headquarters in Vall Forge, Pa. Ultimately the entire o fices of the denomination will at Valley Forge. The men's un which is expandisg its staff, decid on this move so the additional sta personnel would not have to mo twice in a short time.

Local ULCM in Canada Receives Charter

The ULCM of St. John's Luther Church, Rosenfeld, Manitoba, Can da, received their charter on Ap

13 at the Manitoba ULCM meeting in St. Luke's, Winnipeg. The charter was presented to President Arnold Pokrant of the local group by Rudolf Schiewe, president of the Beausejour ULCM.

St. John's ULCM meets monthly and uses the topics in *Lntheran Men.* The men sponsored a picnic for the congregation, and are looking forward to organizing a Senior Citizens group. In September Miss R. H. Abernathy, executive director of the Age and Opportunity Bureau of Winnipeg, spoke to the men about the problems faced by elderly people. Plans were made to visit homes of the aged in Winkler and Morden.

A painting bee was formed to give the parsonage a new look. As soon as the snow begins to come down in earnest the group is looking forward to nights of book-binding in the church basement.

—August Reckindler

Lutheran Pastor Elected To House— 1st Since 1797

A pastor of the Lutheran Church —Missouri Synod has been elected to the House of Representatives of the U. S. Congress as a Democrat from the 10th Congressional District of Ohio.

He is the Rev. Walter H. Moeller of Emmanuel Lutheran Church in Lancaster, Ohio, reported to be the first Lutheran clergyman elected a representative since Frederick Auctus Muhlenberg served in the House from 1789 to 1797.

The second son of Henry Melchoir Muhlenberg, the father of the Lutheran Church in America, Frederick Augustus was known as the statesman of the family. He served four terms in the First Congress of the U. S. and died in 1801 at the age of 51.

Mr. Moeller, a 1935 graduate of Concordia Seminary at Springfield, Ill., served parishes in Preble, Ind., Van Wert, Ohio, and Silver Springs, Md., before coming to Lancaster.

Drafted to run for office, Mr. Moeller in his first political experience was elected by the largest plurality given any candidate in the area. Budget for the campaign, described "as clean as a hound's tooth," was estimated at less than $6,000.

Mr. Moeller indicated that he would probably be named associate pastor of his congregation, thus retaining his status as a Lutheran clergyman.

Men Renovate House For Sexton

Members of the ULCM of Christ Lutheran Church, Lancaster, Pa., recently renovated a house for the sexton of the church. Donating their spare time, the men became carpenters, plumbers, electricians, plasterers, tile layers and painters, working from cellar to attic at tasks unfamiliar to most of them. Twenty-five men worked more than 500 hours to complete the projects.

A new home was required for the sexton, George W. DeVerter, and his family because his former dwelling happened to be among 15 properties the church bought adjacent to its own for its church school expansion program. When demolition of houses took place, the sexton and his family had to move.

Walter H. Reese Sr. of Landisville, president of the ULCM of the local church, past president of the Lancaster Conference ULCM and now vice president of the Central Pennsylvania Synod ULCM, has extended his thanks to the men for a task well done. The work of renovation was begun with devotions.

—Norman E. Falk

Ministerium of Pennsylvania News

BY MALVERN W. RUSSELL

Annual Retreat

The annual retreat of the ULCM of the Ministerium of Pennsylvania was held at Camp Ministerium on July 26-27 with 40 men in attendance.

The Sunday sermon was preached by the Rev. Dr. Francis R. Edwards, St. John's, Wilkes-Barre, whose theme was the need for another Reformation now. Christian men, said Dr. Edwards, should know what they believe, and take a very definite stand today as men have done through the ages.

Others participating in the retreat were: the Rev. John D. Newpher, Ascension Church, Philadelphia, who was the chaplain; the Rev. Dr. Earl F. Rahn, executive secretary of the ministerium Board of Christian Education, the liturgist; Dr. Robert A. Boyer, professor of physics, Muhlenberg College, Allentown, and Walter R. Hagey, treasurer of the ministerium, speakers.

38th Annual Convention

The 38th annual convention of the Ministerium of Pennsylvania ULCM was held in September in Trinity Church, Havertown, the Rev. Fred L. Fritsch, pastor. Officers elected were: Richard H. Snell, West Reading, president; Frank R. Kulp, Perkasie, secretary, and William R Snell, Chester, treasurer.

The report of the Inner Mission Committee, presented by Herman L Bishop, contained these two recommendations adopted by the executive committee: 1. That each conference or district create a Big Brother or Youth Committee to take an active interest in young people generally and in juvenile offenders in particular including those in penal or mental institutions; 2. that Brotherhood members in each conference act as advisors of Luther Leagues, and help recently confirmed youth to adjust themselves to congregational life.

Representation in Pennsylvania Council

Herbert I. Punchard has acted as first vice chairman for the Department of United Churchmen of the Pennsylvania Council of Churches since December, 1957. He was elected by the board of managers of that group. Appointed by the Ministerium of Pennsylvania, Earle W Bader, Frank Kulp and Richard Snell also have representation on the Pennsylvania Council of Churches. The men will attend a meeting in Allentown in February, when the Genera

sembly of the Pennsylvania Coun- of Churches meets.

Re-Presentation of Lamb Awards

Scouting Chairman William N. eikel recommends that each recip- t of the Lamb Award should be presented with the award in their me congregation, even though the ard would already have been giv- at a convention, to impress upon congregation the full meaning of award and the sacrifice of time d talent which the recipient made scouting. After witnessing the esentation of the award to Walter Seemiller, Prince of Peace, Philadelphia, and to Norman Clymer, Trinity, Quakertown, your reporter can assure you that a deeper meaning of the Lamb Award comes to the recipient's congregation when it witnesses the presentation.

Philadelphia Conference ULCM

The Philadelphia Conference UL CM held their fall rally in Holy Communion Church in September. The theme was "Contact and Impact." Devotions were led by the Rev. Ellis Kretschmen, a message of welcome was extended by the Rev. Carl W. Weber, and the address was given by the Rev. William O. Moyer.

(continued on next page)

God's Athletes*

The Apostle Paul wrote a group of Christians that they should go into the Christian as if it were a race. They were God's athletes. What had he noticed in the competi games of his day that caused him to make such a remark?

He would have seen men who had spent much time in practice. Long before the races, had been preparing themselves for the test. His conclusion would have been that a istian must develop his abilities to the highest degree by repeated use. Trust in God an acquired skill. We repent awkwardly until experience teaches us the best way. We ive gracefully only after we have forgiven again and again.

An athlete develops self-control. He denies himself some things that others may y. As a member of a team learns team-play, so the Christian learns to keep out of limelight while he advances the common cause. Self-indulgence is a luxury he cannot rd in preparing for the race he hopes to run.

Paul saw the value of competition. "I do not plant my blows on empty air", (1) he te. The best in the Christian is brought out by the challenge of the opponent. However, must recognize the nature of the opposition. In a race, the sprinter is not the nent of the long-distance runner. In life, the Christian in fulfillment of God's assign- t does not compete with persons but with evil in the world. He trains himself that may, under God's guidance, overcome evil with good.

God's athlete puts forth maximum effort. "Run so as to win the prize," (2) Paul advised. ould be a dull race it the contestants ran as though they did not care who won. Yet is the attitude many people show toward Christian life. They take it easy. No wonder e who call themselves Christian awaken little enthusiasm among the onlookers.

An athlete usually represents a college, a club, or a country. Paul thought of Christians representing Christ. "In the name of Jesus Christ" was a phrase frequently in his rs. He saw a Christian running his race so that Jesus Christ would win. It is for same purpose that we have been called and chosen. Important as life's race is to there is more at stake than ourselves.

I Cor. 9:26 Moffatt
I Cor. 9:24 Moffatt

*This is one of a series of brief talks given by the Rev. Morris L. Tibbetts, a minister the Riverside Church in New York City. These talks are published by Association Press r the title of Talks With Men and is available at your bookstore at $2. We recommend little volume for devotional talks for your men's group.

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Percy L. Smith, president, presided.

Pastor Moyer explained the new district set-up, pointing out that it will increase the responsibility and opportunity of each group.

Reading Conference ULCM

The Reading Conference ULCM held their summer retreat at St. John's, Spinnerstown. The afternoon activity included: Scripture lesson by Norman Clymer, Trinity, Quakertown; prayer by Murton E. Theisz, Christ, Mainland; a one-act play, "The Dark Places," directed by Mrs. Wilmer Undercoffler, St. Peter's, Hilltown—a play dealing with race prejudice; special music by St. Andrew's male quartet of Perkasie; prayer and benediction by the Rev. Richard Hoffert, Grace, Pottstown. The evening program: Hymn sing led by J. Claude Harwick, Zion, Zion Hill; devotions by the Rev. John Hendler, Warrington-Neshaminy-Hartsville Mission Church; introduction by the Rev. Charles F. Brobst of the speaker, Edgar Alan Poe, Lehighton; closing prayer and benediction by the Rev. Leonard Good, pastor of the host church.

Miscellaneous

A pilgrimage was made in S tember to the Lutheran Theolog Seminary in Philadelphia by a gr of boys, who were presented th with the challenge of the minis

The Boy Scouts made their y ly visit to Muhlenberg College, lentown, in September. Almost boys became acquainted with college and watched the "Mules" feat Temple in football, 21-20.

●

Topic

(continued from page 7)

reassemble, and then the circle le er from each group can share findings of the group with all men present. Each group sho have decided on a verse for m orization, as well as a summary presentation to all the men.

You as the leader should then to tie these thoughts together i summary statement. Try to emp size the fact that we are good when we try to follow specific r or regulations, but when we able to "put on the Lord Je Christ." No atomistic ethic sho be suggested, but rather the inclusive spirit of Christ. The c stant recurrence of sin dare not ignored, but this occurs even in redeemed individual. But the st ing for the goal of perfection d not be lessened.

Introduction to Romans

Romans is the first of Paul's t teen letters to appear in our N Testament. Luther had great resp for this letter of Paul and nam it, "The chief book of the N

tament and the purest gospel." t was probably written about the r 58 a.d. in the city of Corinth. was dictated by Paul to an amanisis named Tertius, and carried Rome by Phoebe the deaconess. ul had not founded the church in me. In fact, up until this time he l not even visited the Christian ngregation which existed there. t he knew many of the individual mbers in the church, and had long eamed of going to this capital city the Roman Empire to strengthen Christian group there. He felt had completed his task as the ostle to the Gentiles in Greece and ia Minor, and was now free to dertake the journey. One thing nained, that he carry to Jerusalem alms which the Gentile churches d contributed for the support of the or Jewish Christians in Jerusalem. is letter to Rome then was to serve an introduction until he could ive in person.

But Paul could not wait until he ived to preach his gospel. So the er itself is filled with Paul's eaching about the goodness that s come to all men through the e and death of Jesus Christ. The st eleven chapters of the book ntain a review of the gospel which has received, and which he is xious to share with his brethren in me. In the twelfth chapter he bes a section in which he explains specific response which the ristian is to make to God's love his everyday experience. The first o chapters of this second section Paul's letter are the subject of study here.

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Discussion Questions

I

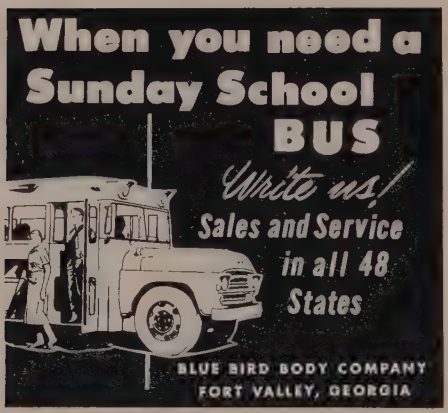
Here are some questions which may be used as starters for discussion:

Romans 12

1. Am I good when I present my body sacrificially?
2. How can I be transformed instead of conformed to this world?
3. How do we determine what is the will of God?
4. What is true modesty?
5. How can one find his place and his particular gift for the use of the church in the community?
6. What is love?
7. How can we bless those who persecute us?
8. Is it a good trait of character to rejoice with those who rejoice and to weep with those who weep?
9. How valuable is it to live in harmony with others? How great a price should we pay for it?
10. How can we overcome evil with good?

Romans 13

1. When am I good as a citizen?
2. Do we have the right to disobey or resist the authorities?
3. Is it dangerous to belive that the authorities are ministers of God?



PERMANENT
SPARE TIME JOB

Man wanted for your community for pleasant work that will increase in earnings year after year. **Your time the only investment.** Earnings equal or better than your present job for the time spent in this work. The requirements—to be a respectful citizen, church member, a friendy disposition, capable of meeting people, a permanent address, car and someone at home to answer the telephone.

We have men in management positions, part time salesmen, postal clerks, firemen, college students, retired ministers, etc.

Many use the money for special projects—to buy a home, educate children, etc. Write for further information giving facts about yourself, present work, former work and the amount of time you can devote to this work.

G. S. Smith
309 Davidson Road
Nashville 9, Tennessee

4. How are the Ten Commandments summarized and fulfilled?

5. Describe the redemptive life.

II

When the group comes together, and the reports have been given, if time permits there may be a discussion among the entire group on questions like these:

1. How does the Christian regard the body which God has given to him?

2. How important is the discipline of the mind in living the life that is good?

3. How important is it to live peace with one another?

4. What is the Christian attitu toward the state?

5. What does it mean to put the Lord Jesus Christ?

●

(continued from page 5)

this tended to shake the church i re-thinking its schedule of regu services.

"Members were successful also bringing people to the services. know in evangelism that a high p centage of people are brought Christ and His church in this w Therefore, another phase of evan lism was given impetus.

"Not everything was easy, everything was bright. In fact, th were serious moments of decisi moments of fear and fatigue. TH ough preparation was lacking many instances. Prospective mem lists were limited. Lay people fou it difficult to call before even services due to late working hou Organizational ability in many c gregations was just not in eviden Details slipped through many a w meaning finger.

"In addition, the mail strike week before the Mission almost p alyzed communications. Pastor To send (the general chairman) his family were involved in a tr wreck three days before the Missi (Fortunately none were permaner injured, although Mrs. Townsend hospitalized). Pastor Townsend k going and his leadership at t point was an inspiration to eve one, reminiscent of the dedication early Christians.

"The Holy Spirit directed us. This
s New Testament evangelism in
other land. We walked and we
ked. We told the story of Christ
d His resurrection. The whole
urch in Argentina became infused
h new zeal and spiritual wisdom.
ore lay people than ever before
umed their rightful responsibility
the church of Christ."

Missions Elsewhere

Although Missions were not con-
cted in all of the 20 congregations
the UELC during the two-month
riod, Pastors Click and Townsend
on invitation visited all but two
the congregations. Weather con-
ions prevented a complete visita-
n. In each congregation visited
purpose and program of the Mis-
n were carefully outlined. All re-
ts are most glowing on the re-
nse of each congregation.

Pastor Click recalls their visit in
interior of Argentina. "I remem-
so well our experience at Eldo-
o in Misiones, the northern part
Argentina, where Pastor Freder-
Knebel is pastor. It had rained.
e red mud was worse than any
w I had seen. People walked sev-
l miles, on short notice, to at-
d. Twice previously they had
hered to hear us, but the weather
vented our plane from landing
l we were forced to return to
sadas. It took us (Pastor Town-
d translating in Spanish, Pastor
ebel translating in German) over
hour to give the message. The
ple listened attentively and pa-
tly. I had doubts that the words
ad to speak were worth that trek
ough the mud, let alone translated
two other languages. But then

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I remembered the message I had to give was not my own—it was the Lord's message. This made it worth while."

Individual congregations have been scheduled for Missions for all of 1959. Pastor Townsend and his secretary, Miss Rita Beck, who has been trained in the Women's Bible Training School of the church, are fully

United Lutheran Church Men

231 Madison Ave., New York 16, N. Y.

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prepared to direct the Mission
Eight missionary and 11 Argentii
and European pastors have bee
joined by two graduates of the sem
inary in Buenos Aires to bring abo
the largest number of pastors
serve at one time in the UELC.

Youth Work

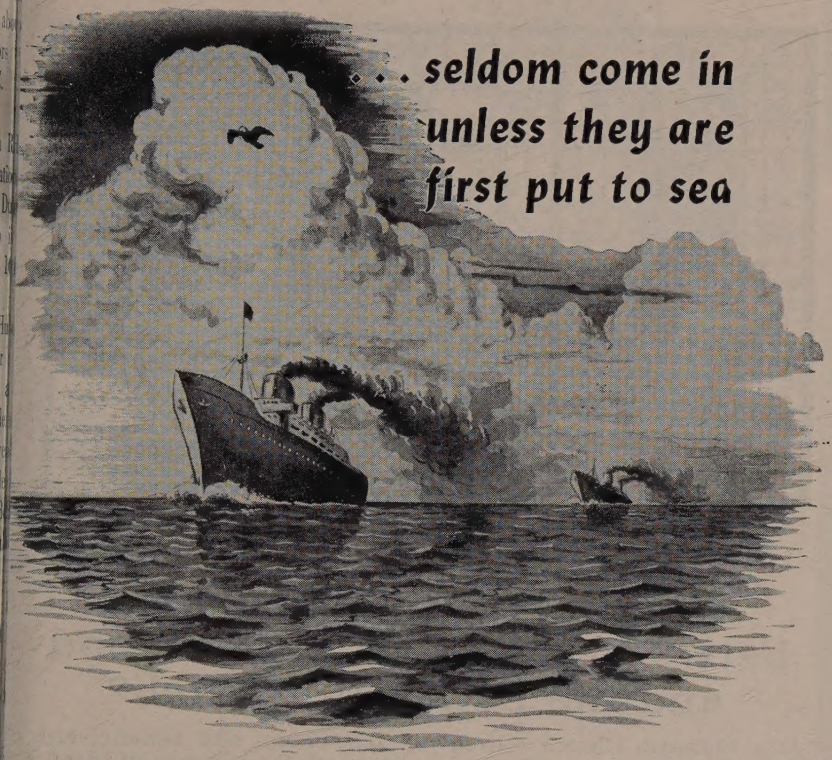
On September 7, 1958, La R
forma, the Estonian congregatio
celebrated its first anniversary. Du
ing the year the membership i
creased to 196 baptized and 1
confirmed.

Cross of Christ congregation (Hu
garian) refers to the past year
" a year of building." Since an
tractive church building of mode
architecture was dedicated a ye
ago, the membership has double
This congregation sponsors a B
Scout troop of 100 boys. It is t
only UELC congregation with
group of Lutheran Church Men.

The UELC has pioneered in A
gentina in the summer camping p
gram for youth. During the summ
of 1958 (January to March)
camping periods attracted 200 ch
dren and young people, ranging
ages from eight to twenty-five yea
An increasing awareness of Chr
tian vocation is a noticeable devel
ment in a number of youth.

More leadership is being develop
for the camp program. Juan Cobr
of one of the Slovak congregatio
and a recent graduate of the sem
ary, will enroll at Hamma Divin
School, Springfield, Ohio, in Ja
ary for graduate studies. During
stay in North America he will v
church camps and take part in
Evangelism Mission and stewards
programs.

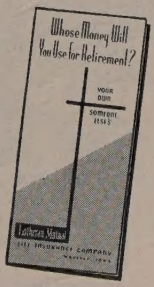
INCOME-ing SHIPS



. . . seldom come in unless they are first put to sea

The sooner a person discovers that ships seldom come in unless they are first put out to sea, the sooner he will get down to the practical business of safe, regular saving for the independence he wants to be **sure** of in the later years of life.

Preparing for retirement means planning well in advance. A Lutheran Mutual representative will be happy to help you plan a sound retirement program.



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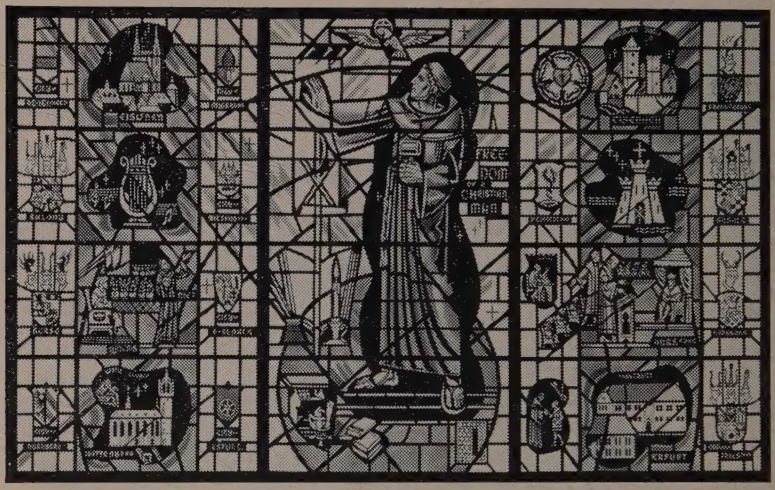

Reformation Window, in beautiful colors on stained glass, as seen in the new Lutheran Brotherhood Home Office building. It forms the west wall of our Martin Luther library which contains works on Martin Luther and the church.

What is the relationship between Lutheran Brotherhood and the Lutheran Church?

At a Lutheran Church convention, 40 years ago, in St. Paul, a prominent layman stood up to persuade the group that Lutherans should work together to help each other in time of trouble.

To make his point, he used a simple illustration:

"Suppose two brothers made an agreement," he said. "Each promised that if the other died, he would provide for the widow and her children. That would be, in effect, an insurance contract."

A few days later the organization now called Lutheran Brotherhood was incorporated by church leaders. Its purposes were "to aid the Lutheran Church; to foster justice, charity and benevolence; to provide education . . . to encourage industry, savings, thrift . . . to furnish relief and protection to its members, their dependents and beneficiaries, through the payment of benefits in case of death or disability."

While its primary purpose is to give protection to members of the Lutheran Church, the Lutheran Brotherhood also helps build churches by loaning money . . . helps train church leaders by providing scholarships . . . helps churches grow by giving money and supplies.

The Lutheran Brotherhood serves members of all Lutheran Churches with "Living Benefits."

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